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# **SPOKESMAN**



**BY GRACE ARE YE SAVED**

**CHURCH OF THE LUTHERAN CONFESSION**

# THE CHRISTIAN LIFE

Editor's note: *As a commemoration of the twentieth anniversary of the Church of the Lutheran Confession, we are printing the devotions presented by Professor Robert Dommer at this year's anniversary convention. The following devotion was presented on Wednesday, July 16.*

Philippians 1:9-11—This is my constant prayer that your love would keep growing so that you would increase in insight and in every conceivable perception so that you can discriminate wisely and truly, that you, people that are impregnated with the fruit of righteousness that Jesus Christ gives, may be of unmixed purity and blameless until the day of Christ to the praise and glory of God.

The text for today's devotion describes a beautiful thing—the love of God. The love of God that has made us members of His fellowship, and the abounding of which love has given us the perception to test and approve that which we believe, this same love also works morality or Christian behavior within us.

At first reading the text is awesome! "That you may be of unmixed purity," Paul says, "and blameless

until the day of Christ." Who is up to this? Who is so honest and so pure as this? When can our behavior ever rightly be described as blameless, or the thoughts of our hearts as of unmixed purity?

If this were a requirement that the apostle is laying upon us, we would be terrified. But, you see, Paul is not demanding this behavior as a condition of our fellowship. If that were the case, no one here today could

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claim membership. Our membership in God's fellowship is totally a work of His grace without any strings or conditions attached. What Paul is here describing is that ultimate kind of behavior that God's love can work in the life of a believer.

### **A Powerful Force for Good**

The love of God is not a neutral quality. It is a living power, a dynamic force in our lives. The love of God moves men to action and is more powerful and effective than any threat or punishment could ever be, for love elicits willing doers. If our hearts could be perfectly absorbed with the love of God, our behavior would be of the highest order. It could be no other way, and that is what Paul is saying.

The Christian is like a fruit tree loaded with fruit, with cherries or apples or peaches. You have seen it. And the fruit is good fruit, not wormy or scabby or rotten, but "fruit of righteousness." This is how Paul characterizes you and me. We are overflowing with the fruit of works, and we are that way because we are overflowing with His love. That relationship must stand and it must stand in that order. The fruit does not produce the tree; the tree produces the fruit.

### **Grace in Luther's Life**

This year marks the 400th anniversary of the *Book of Concord*, that splendid collection of the priceless documents that were born of the Reformation. If there is any thought

that permeates this book from cover to cover, it is that of salvation by grace, the righteousness imputed by God to worthless sinners. This is not a concept that was born of logical consideration in the keen mind of a lawyer like John Calvin. This is a concept born of great struggle in the heart of a man that was tortured with the problem of this text: "How can I produce worthwhile works?" Every time Luther looked at his life, it was anything but "blameless and of unmixed purity." The harder he tried, the worse he seemed to get. Anyone familiar with the life of this great man can tell you of the countless times that he starved his body or tortured himself with strenuous work and endless prayer with the hope of being the kind of person Paul describes, a person of unmixed purity and blameless. But none of it worked.

It was not until the Holy Spirit opened his heart to understand what righteousness is really all about, that it is something God covered him with, a covering that forgave his sins through the death of Christ and not a covering brought about by his own works, that Luther finally found peace. For now he first understood what fellowship is—that we are a perfect fellowship, a fellowship of saints, but at the same time a perfect fellowship of sinners, sinners whose lives have been covered by the imputed righteousness of Christ. Christ once atoned for all sins for all time, thus making us perfect. Whatever feeble attempts we make at

Christian life are but faltering demonstrations of our appreciation of the gifts of God's love.

### The Fruits in Our Lives

But when we look at ourselves, we sometimes wonder where those demonstrations of appreciation are. As possessors of the Word of God and sharers of the love of God, we sometimes ask: "Where is the fruit of righteousness?" One of the members of the finance committee mentioned yesterday that he felt one of the real problems facing this convention is not doctrine, or missions, or education, but the budget. He implied that there just is not adequate fruit of faith, that there is not enough financial support to carry out all the projects presented to this convention. Some delegates may feel that we will have to make drastic cuts. Others may feel that we ought to tell our constituency that they *have to* meet the budget! But you cannot shake the fruit off the tree, and that kind of support God does not want anyway.

What if the love of God is not the dynamic force that it might be in our lives? Why is it not the force that it was at the time of the Reformation? One reason, perhaps, is that we may not have gone through the same struggle that faced Martin Luther. We may not have had to wrestle with the frailty of works and the damning doom of doubt as he did. So often it seems as if we have inherited all the answers without any of the struggle, and the result is a comfortable Chris-

tianity that seems to bear little fruit. Any effort to make our lives more productive is like trying to hang apples on a barren tree. If the love of God is to be a dynamic force in our lives, then, like Dr. Luther, we need to appreciate the struggle.

When we no longer appreciate our salvation, what we need is not Gospel, but Law, Law that holds before us the curse of sin and shows us how miserable and unproductive our lives really are in this warped and diseased society, Law so damning, so severe, and so critical of each of us that by contrast the warmth and beauty of unconditional forgiveness radiates in our hearts, a forgiveness that removes all doubts and fears by covering us with the righteousness of Christ and provokes in us an ever deepening sense of appreciation.

Because of the old Adam in us that would destroy every good thing in us, we need this message again and again and again. The result? If each of us personally has had to struggle with the problem of our sin and has come to appreciate what our Savior has done for us, we will not need to worry about the fruit of faith because it will be there. Our Christian life will be as fresh and dynamic as the love of God in our hearts, and by the grace of God we will be all that this text promises of believing children of God—people who by the righteousness of Christ are of unmixed purity and blamelessness and can stand at the day of Jesus Christ with joy and expectation.

—Robert Dommer

# THE OTHER CLC

When one considers all the possible combinations of the letters of the alphabet, it does seem remarkable that two Lutheran church bodies in our country should have the same initials: the Church of the Lutheran Confession and the Concordia Lutheran Conference. Actually it is the Concordia Lutheran Conference that established first claim to these initials, for it was in 1957 that one faction of the divided Orthodox Lutheran Conference, organized in 1951, "resolved for practical reasons to reorganize as the Concordia Lutheran Conference." (A. Piepkorn, *Profiles in Belief*, Vol. II, p. 118) The Church of the Lutheran Confession was not organized until 1960 and 1961.

According to A. Piepkorn's 1978 book cited above, the Concordia Lutheran Conference is made up of five congregations with a total baptized membership of 343. The conference operates a theological seminary in Tinley Park, Illinois, and publishes a monthly or bi-monthly magazine called the *Concordia Lutheran*.

The Concordia Lutheran Conference is a confessional church body, subscribing to the *Book of Concord* of 1580 and the *Brief Statement* of 1932. It seems that the Concordia Lutheran Conference shares our position on unionism and church fellowship, for the statement of purpose printed in every issue of the *Concordia Lutheran* indicates that there

must be unity in doctrine and practice with others before there can be God-pleasing church fellowship with them.

## The Difference

A meeting between representatives of the two CLCs in 1968 indicated that the difference between us lay in the area of church and ministry. This difference still divides us today. The *Concordia Lutheran* of May and June, 1980, maintains that "the local visible Christian congregation is . . . set before us in Scripture as the only God-ordained functioning unit in the Church by which the full exercise of the Office of the Keys is to be carried out among men." Likewise, that "the pastoral office . . . is the only divinely instituted office and consequently the highest office in the church."

The position of the Church of the Lutheran Confession, as fully explained in *Concerning Church and Ministry* (CLC Book House, 1962), is this: "Any group of professing Christians gathered in Christ's name can rightly be called 'church' because of the Christians in it." Therefore "when a synod faithfully and conscientiously fulfills its assigned functions, its actions are completely valid and have divine authority." The Church of the Lutheran Confession also maintains: "The office of the public ministry is not limited to any divinely fixed form as such, for example, the outward form

of the pastoral office.”

These differences in the understanding of church and ministry go back to a long-lasting dispute between individuals in the old Synodical Conference. Some theologians, chiefly of the Missouri Synod, took the present position of the Concordia Lutheran Conference, whereas other theologians, chiefly of the Wisconsin Synod, took the present position of the Church of the Lutheran Confession.

### **A Desire for Christian Fellowship**

I believe it can be said that both CLCs are sincerely desirous of establishing a fellowship that excludes all false teaching and practice. To this end the Concordia Lutheran Conference has on occasion distributed copies of the *Concordia Lutheran* to pastors within the Wisconsin Evangelical Lutheran Synod (WELS), the Evangelical Lutheran Synod (ELS), the Church of the Lutheran Confession, and the Lutheran Churches of the Reformation (LCR). (See the July-August 1979 *Concordia Lutheran*, p. 65) For the same purpose the Concordia Lutheran Conference invited the Church of the Lutheran Confession to take part in “an examination and possible reevaluation of our church’s position on Church and Ministry.” (1980 CLC Convention Proceedings, p. 24)

The 1980 convention of the Church of the Lutheran Confession supported President Albrecht’s reasons for declining the above invitation. Nevertheless, the convention made it clear that “we too desire

such doctrinal discussions as can lead to a truly God-pleasing unity.” The convention also spoke of “our willingness to discuss Scripture passages related to Church and Ministry.”

### **Serious Difficulties**

One obvious difficulty in arranging any doctrinal discussions is that: (1) the Church of the Lutheran Confession is convinced that the Concordia teaching involves an unwarranted restriction of our Christian freedom; and (2) the Concordia Lutheran Conference is convinced that our position is false teaching. For example, the May-June 1980 *Concordia Lutheran* sent to many of our pastors contains an article with the title: “How the False Doctrine on the Church and Ministry (as it is taught by the WELS, Church of the Lutheran Confession, and in the ELS) Endangers Other Plain Teachings of the Bible.”

Our convention reacted to this by resolving “that the President together with the Board of Doctrine prepare a critique of this article, and print it in the *Journal of Theology*.” No doubt this will be done in the near future.

### **Controversy in the ELS**

Notice that the title of the above article makes a distinction between the WELS and the Church of the Lutheran Confession, on the one hand, and the ELS, on the other. The alleged false teaching is taught “by” us and the WELS, but only “in” the ELS. The reason for this

distinction is that the ELS has been troubled for a long time by controversy on this matter. The majority is in substantial agreement with our position, but a minority seems to be in agreement with the Concordia Lutheran Conference.

Wilhelm Petersen, the president of the ELS at the time, stated in his 1979 report to the ELS: "This whole matter has taken a direction which offers no solution to the problem in the foreseeable future. . . . This has been discussed long enough in our midst and . . . further discussion will only lead to repetition and polarization. . . . I have drafted a statement on the doctrine of the church and herewith present it to the 1979 convention."

The statement then declares, in part: "These external forms (local congregation, synod, denomination) are not divinely instituted. . . . When the Word is spoken by an individual, a local congregation, synod, or denomination, it is as valid as if the Lord Himself spoke it from heaven."

The 1979 ELS convention then resolved "that we accept the statement of the president on the Doctrine of the Church as the formal document for study at our General Pastoral Conference, instructing the pastoral conference to report to the Synod convention only when a consensus has been reached or when the conference reports that it is hopelessly deadlocked." (*62nd Report—Regular Convention of the ELS*, p. 31, p. 63)

All of this indicates how difficult it has been for opponents in this controversy to reach agreement on what the Bible teaches and does not teach on the matter in question. The difficulties are compounded by the fact that respected Lutheran theologians of the past did not always agree in their presentations of this doctrine. Nevertheless we have no doubt that the Holy Spirit has the power and the resources even at this late date to bring about unity of confession within the ELS and also between the two CLCs on the doctrine of church and ministry.

—D. Lau



Note: In recent times an intensive study of this doctrine was undertaken by the short-lived Federation for Authentic Lutheranism (FAL). The roots of this group were chiefly in the Missouri Synod, but their study of the passages in question led them to agreement with the so-called Wisconsin Synod position, with which we also are in agreement. We suggest that the FAL materials, as printed in the journal *Sola Scriptura* from 1970 to 1973, will be helpful to anyone wanting to come to grips with the Bible's teaching. We also suggest the following as resource material: J. P. Koehler, *The History of the Wisconsin Synod*, Faith-

Life, 1970, pp. 230-239; G. O. Lillegard, *Church and Synod*, a conference paper presented to the ELS in 1944; Arnold C. Mueller, *The Ministry of the Lutheran Teacher*, Concordia 1964; an article in the January and April 1950 issues of the *Quartalschrift (Wisconsin Lutheran Quarterly)* by Max Lehninger; the writings of August Pieper, for example, his last conference paper on the subject in English translation in the April 1962 issue of the *Wisconsin Lutheran Quarterly*; and the Wisconsin Synod "Theses on the Church and Ministry" in the *Wisconsin Lutheran Quarterly* of April 1970.

# The Reality of Hell

No one who accepts the authority of the Scriptures can deny or call into question the fact that all souls survive temporal death. Our Lord Jesus teaches this soul survival in Mt. 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Likewise, Jesus' parable of the rich man and Lazarus (Lk. 16:19-31) teaches that there is an existence beyond death for both believers and unbelievers. Those who believe in Jesus Christ as their one and only Savior from sin shall survive to live with Christ in all the glories of heaven. Those who do not trust and rely on His payment for sin will be cut off from God and receive the just reward of their sinfulness, the eternal torments of hell.

## Scaring People into Heaven?

At times in the history of this world preachers have vividly described hell and with dramatic speech hung people in the abyss between heaven and hell. We are thinking of fifteenth century Catholicism, the Puritans of our nation, and many of the American revival preachers. These vividly hot presentations were meant to scare people into Christianity. But these presentations created a morality of fear and anguish. Men were urged to take action to save their own skins and thus prevent God's horrible and inescapa-

ble judgments from descending on them.

But the Bible, although it certainly does speak of the torments and fires of hell, does not hold this teaching forward as The Great Proclamation from God that will set men on the straight path. In fact, it rather teaches that these words of fiery wrath and eternally consuming destruction can by themselves never bring a person into the saving faith. These words of wrath can only create anxiety, fear, and despair, the despair that Martin Luther knew so well as he attempted to starve, whip, kneel, and worship his way into favor with God.

The rich man in Jesus' parable wanted someone to return from the dead and warn his five brothers of the torments of hell. Abraham, however, responded by pointing out that even though one should rise from the dead, those on earth would not be persuaded to repent and believe. Saving faith can be produced alone by Moses and the prophets, that is, by the Word of God that holds forth the reconciling LOVE of God in Christ Jesus. What is it that is "the power of God unto salvation"? (Rom. 1:16) "The Gospel of Christ." What ministry are we given? (2 Cor. 5:18-19) "The ministry of reconciliation."

## A Serious Matter Indeed

Even by nature man knows that



there is a hell and a judgment on sin and on evil. Even the heathen “know the judgment of God, that they which commit such things are worthy of death.” (Rom. 1:32) Therefore also pagan literature is filled with ideas of hell or Hades. Yet so many people refuse to take the message of sin and hell seriously.

Why is this? “The objections raised in all ages to the endlessness of the infernal punishment are understandable; for the thought of a never-ending agony of rational beings, fully realizing their distressing plight, is so appalling that it exceeds comprehension.” (F. Pieper, *Christian Dogmatics*, Vol. III, p. 545) Therefore man, always active in the “calf-making” business, tries to remake God according to his own ideas. Man objects to and rejects the finality and the endlessness of God’s eternal judgment. But man’s idolatry and rebellious objections never change the divine facts. Those facts, furthermore, *are* compatible with God’s love and justice. Whenever men in mercy, as they think, teach anything other than the once-and-for-all finality of God’s judgment, they are guilty of being merciless. By their denial of hell they are engendering a false sense of security and plunging men into eternal perdition.

In contrast to modern pussyfooting Jesus speaks clearly and firmly. *Finality* is the note in all of Christ’s warnings. “The children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.” (Mt. 8:12) In His parable of the ten virgins (Mt.

25:1-13) He uses these expressions: “The door was shut” and “I know you not.” The rich man in hell found an impassable gulf fixed between himself and Lazarus. (Lk. 16:26)

We must never minimize sin and damnation lest we give anyone a false security. The end is final. “He that believeth and is baptized shall be saved, but he that believeth not shall be damned.” (Mk. 16:16) God in His Word holds before men’s eyes the finality of God’s judgment as a warning against that ungodly attitude which would continually put off God’s grace. The apostle Paul writes: “Behold, *now* is the accepted time; behold, *now* is the day of salvation.” (2 Cor. 6:2)

That God is patient in bringing the last day, the day of judgment, is a demonstration of His mercy. “The Lord is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” (2 Pet. 3:9)

### An Eternal Punishment

The fiery flames of punishment in hell will also be one’s *eternal* plight. Many try to weaken this by saying that the Bible is speaking of a long period of time that does have an end. They argue that the Greek word translated “eternal” means a lengthy but eventually terminated period of time. It is true that the Greek word is at times used for a period of limited duration, but it is also used for endlessness, meaning “forever and ever.” The context of the passage must determine its use. Eternal damnation is continually contrasted

with eternal life, demonstrating that both refer to a period without end. Eternal damnation is described with words and phrases that cannot be misunderstood: "fire that never shall be quenched" (Mk. 9:45), "where their worm dieth not, and the fire is not quenched" (Mk. 9:48), and Jn. 3:36: "He that believeth not the Son shall not see life; but the wrath of God *abideth* (remains) on him."

Therefore we must hallow God's name by the straightforward, unmincing proclamation of the *everlasting* punishment that comes to unbelievers. But, of course, our ultimate purpose in teaching hell is to encourage sinners troubled by the thought of a real hell to lay hold on the grace of God in Christ Jesus. In contrast to the horror of eternal damnation there is the fact that God "would have all men to be saved." (2 Tim. 2:4) Hell was not prepared for men but "for the devil and his angels." (Mt. 25:41) Every man's sins have already been paid for and completely washed away in Christ's suffering and death. Only when persons do not accept this Christ, they then force God to treat them as He treats Satan."

### **Separation from God**

The essential nature of hell's punishment lies in banishment from the sight of God. To the doomed, Christ

says: "Depart from Me." (Mt. 25:41) Dwelling with God is life, supreme joy, and delight. Correspondingly, banishment from God's face involves the most unbearable suffering of body and soul. Therefore people are not *all* wrong when they say that we make our own hell on this earth. Paul writes that those who live without Christ have "no hope, and are *without God* in the world." (Eph. 2:12) But this "hell" will be compounded eternally in the next world when they will be forever banished from God with the full knowledge that they themselves caused this banishment.

### **Our Only Hope**

Although we are all dreadful sinners who deserve these horrid punishments of hell, nevertheless there is in reality only one sin that brings this wrath of God and banishment on us: the sin of unbelief. For Christ has borne all these punishments for us. He paid the penalty of our sins. He was banished from God in our place, as He cried out from the cross: "My God, My God, why hast Thou forsaken Me?" (Mt. 27:46) Without Christ and the faith that relies on His redemption we would be doomed to suffer and abide in these eternal punishments ourselves.

—John Ude

## **BUT DELIVER US FROM EVIL**

"But deliver us from evil." (Mt. 6:13)

This is the final request our Savior

teaches us to make of our Father in heaven in the prayer He formulated for us. Had we composed this prayer,

we probably would have placed it at the head of the list of our petitions, since in the majority of the prayers we ourselves formulate we usually ask for deliverance from some ill or woe that besets us. As the all-wise God, however, Jesus knows better than we how to put first things in first place.

### **How "Evil" Is to Be Understood**

The first question confronting us here is how the word "evil" is to be construed. When we consult the Greek, in which this prayer was transmitted to us by inspiration, we find that the word "evil" here used by our Savior can be translated in two ways—either as an adverse happening that overtakes us in this life or as "The Evil One," which would refer to Satan, the arch-enemy of God and man. In the final analysis it makes little difference how we construe it since Satan is the author of all the evils with which we come into contact in this life. We usually take it to refer to all the untoward happenings which mar our happiness and well-being in this world.

### **Many Evils**

Many are the happenings and circumstances that affect us in our lives that appear as evils to us. There are the evils of the body, such as illnesses and mishaps, pains and sorrows and disappointments and heartaches—to mention only a few. Besides these there are the evils of the soul, such as doubts concerning God's Word and promises, doubts concerning the for-

givenness of our oft-repeated sins, and despair of God's mercy. Add to these the evils of property that may become our lot, such as financial reverses, losses caused by fire and other catastrophes and by theft. And finally there are the evils of honor with which we may be afflicted when, for example, falsehoods and lies are spread concerning us, when we are slandered and maligned and all sorts of suspicions are unjustly raised against us by others. These are only a few of the host of evils which at Satan's instigation are raised against us in this world and life. From all these our Father in heaven has promised to preserve and to deliver us, whom He has made His dear children through faith in His Savior-Son. "There shall no evil befall thee; neither shall any plague come nigh thy dwelling," He solemnly declares in Psalm 91:10. This echoes what Eliphaz said in Job 5:19: "He shall deliver thee in six troubles; yea, in seven, there shall no evil touch thee."

### **A Seeming Contradiction**

But in spite of these and many other promises and assurances, are not we believers beset on all sides by all sorts of troubles and afflictions which certainly appear evil to us? Doesn't the apostle Paul himself forewarn all believers: "We must through much tribulation enter into the kingdom of God" (Acts 14:22)? How then are these promises of God to be understood? Of this we can certainly rest assured that God surely does not go back on His Word and

deceive His trusting children. The solution to this problem is to be found in that other statement of the Apostle: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). What to us appears to be evil, in the hand of God is made to turn out to be a blessing in disguise for us. We can see that from the experience of the believers set before us in the Scriptures, among whom are Job, Abraham, Jacob, David and many others, all of whom in due time saw clearly that what God permitted to come into their lives and to them seemed evil was meant for their good and turned out to be a blessing. How often have we not all in our own lives lived to see the truth of this? And though we in this life should never be able to see it, in eternity it will be revealed to us that God did love us dearly, even in the chastenings His love found it necessary to administer to us, and that He had only our eternal best interest at heart in all that He permitted to befall us here below. Yes, God's promises in this, as in all other respects, are completely trustworthy and reliable.

### **What We Are Asking of Our Father**

Though we realize that our heavenly Father would, in accordance with His promises, do so without even our asking it of Him, we plead with Him in these words, first of all, to continue to keep all real evils that would do us eternal harm far from us so that the salvation of our souls may

not be jeopardized by them. God is well pleased when we recognize our utter dependence on Him by asking of Him even those things of which He has assured us by promise.

Secondly, we ask our Father here that He would take from us, or help us to bear and to turn to our benefit the crosses and afflictions which His love for us and His concern for our salvation finds it necessary to permit to overtake us. For that also we have His faithful promise of being heard, as we learn from the well-known example taken from Paul's life. In answer to his plea to be relieved of the affliction that had come into his life God replied: "My grace is sufficient for thee, for My strength is made perfect in weakness" (2 Cor. 12:9). As in the Apostle's case, so sometimes also in our own, God's love and wisdom may find it necessary to let a certain affliction continue to be our lot; but then in answer to our pleas for deliverance from this evil He imparts to us the necessary grace and patience and strength to carry on cheerfully in spite of it.

### **The Final Deliverance**

In this request we think also of that last great "evil" with which we shall be confronted—the hour of our departure from this world and life, when Satan will make his last great onslaught on our faith in a final effort to separate us from our Savior and to rob us of our salvation. It is our plea here that He would so prepare us that then we may fall asleep in Jesus' wounds and may be

able to say with Simeon of old:  
 “Lord, now lettest Thou Thy servant  
 depart in peace, for mine eyes have  
 seen Thy salvation, which Thou hast  
 prepared before the face of all  
 people” (Luke 2:29-30), and with  
 Luther in the hymn composed on this  
 prayer:

From evil, Lord, deliver us;  
 The times and days are perilous.  
 Redeem us from eternal death,  
 And when we yield our dying breath,  
 Console us, grant us calm release,  
 And take our souls to Thee in peace.  
 (Luth. Hymnal #458, St. 8)

*H. C. Duehlmeier*

## DAILY DEVOTIONS

November	Scripture	Prayer	Closing Hymn (Lutheran Hymnal)
1	Psalm 57	Be merciful unto me, O God . . .	29:1-3
2	Matthew 18:23-35	. . . according to Thy mercies, blot out my transgressions.	382:1,3
3	Matthew 5:1-12	Speak, Lord; and give us grace to hear.	5:1-2
4	Matthew 18:15-22	Lord, fill our hearts with true brotherly love.	477:2-3
5	James 3:13-18	Lord, give us Thy spirit of wisdom and love.	53:2-4
6	Isaiah 42:1-3	Lord, strengthen our faith through Thy Word.	59:1
7	Psalm 86:11-17	Teach me Thy Way, O Lord.	408:2-3
8	Matthew 22:15-22	Lord, give us the fear of God, and make us obedient.	577
9	Philippians 3:17-21	Lord, let us find the hidden treasure, sell all, and buy it.	489:1-2
10	Proverbs 8:10-17	Give us, O God, Thy true wisdom.	366:5
11	Romans 13:1-7	Lord, let Thy Word teach us obedience to Thee.	580:2-4
12	Matthew 17:24-27	Lord Jesus, let Thy Spirit rule among us in all things.	580:8
13	Titus 3:1-7	Lord, let Thy Word chasten us and cause us to examine ourselves.	582:3-4
14	I Timothy 2:1-7	Lord, give us the Spirit of grace and prayer, humility and obedience.	42:6
15	Psalm 116:10-19	Lord, teach us to trust instead of complaining.	1:4-5
16	Matthew 9:18-26	O Lord of Life, strengthen my faith-life.	602:1,5
17	Colossians 1:9-14	Lord, strengthen our walk with Thee.	439:1-3
18	John 5:25-29	Lord, ever open our ears to Thy voice.	594:4-5
19	I Corinthians 15:35-44	Let Thy Word of life, O Lord, strengthen our hope.	608:4-5
20	II Corinthians 4:7-18	Lord, make us to see the things of heaven.	611:5
21	II Corinthians 5:1-10	Lord, let our heart be in heaven.	611:7
22	II Corinthians 15:20-27	Lord, make us to rejoice in hope.	609:1
23	I Thessalonians 4:13-18	Lord, let Thy Word cause us to be steadfast in faith.	616:5-6
24	Matthew 24:4-14	Lord, make us earnest and faithful.	444:4
25	II Thessalonians 2:1-10	Lord, grant that we stand firm in trial.	446:6
26	I John 5:18-21	Faithful Savior, make us faithful to Thee.	445:4-6
27	II Timothy 4:1-8	Lord, strengthen us by Thy Spirit.	447:1-2
28	Revelation 19:1-9	Lord, help us prepare for the Marriage Supper of the Lamb.	604:4
29	Psalm 80:1-7	O God, cause Thy face to shine upon us.	194:5
30	Matthew 11:25-30	Lord, lead us to find in Thee our rest.	277:1

—W. V. Schaller

## 47 Years in Service: Helmuth E. Rutz

For the better part of two generations, Helmuth E. Rutz was privileged to serve in the public Gospel ministry. He completed that lengthy tour of duty with 13 years as pastor in the Clarkston (WA)—Orofino (ID) parish. With Rhoda, faithful companion in ministry for 42 years, Pastor Rutz now lives in Cheyenne, Wyoming, where two of their five children reside.



Helmuth E. Rutz

Except for the last assignment, the Rev. Helmuth Rutz spent his ministering years in the Dakotas. First in Gary and Clear Lake, South Dakota. It was in 1933, in the midst of the Great Depression. Living allowance was \$50 per month. "Much from little" if you remember how tight things were, especially in the prairies.

Yet the priorities of steadfast Christians there allowed for the maintenance of the Gospel ministry, even where farm foreclosures were common. Five years later there was even a parsonage, and he could take Rhoda Gerth of Estelline as wife.

In 1938 Rutz became a circuit-riding missionary, serving the Lemmon-White, Butte-Shadehill parish. Farewell services, 8 years later, were postponed for weeks because of the polio epidemic which disallowed any public gatherings. Then there was a ten-year ministry in Hazel, South Dakota, and the move to Jamestown, North Dakota. During that time Our Savior's Lutheran Church and its pastor became members of the Church of the Lutheran Confession, which Rutz served for a number of years as chairman of the Board of Missions.

Recalling his years in the preaching ministry, Pastor Rutz mentions that there was only one time when services had to be canceled because of a storm. Otherwise health and other circumstances allowed for uninterrupted service, as he likes to say, "preaching and teaching the good news of Christ, the crucified and risen Savior, through which the Holy Spirit converted sinners and made them heirs of eternal salvation."

Truly, cause for praise!

—Rollin A. Reim

## 1960 Mankato ILHS Reunion

On July 19, 1980, the Mankato Immanuel high school graduates of 1960 gathered to talk over school times and events of the intervening years. After the banquet at Mr. Rene's, the evening's address was given by one-time teacher Martin Galstad, "Roosters Are Crowing," a symbolic summary of current experience and ultimate reality. The expected reminiscences of participating reunioners spirited the even-

ing with tales well told, often hilariously received. The fifty-some attending resolved on a repetition in five years. Other classes wishing to have such regatherings may write Carol Lowinske, 187 Lime Valley Dr., Mankato, for suggestions how to proceed. A cassette of the July 19 program is available for three dollars from M. Galstad, 1036 31st St. N W, Winter Haven, Fla. 33880.

—M. Galstad

### Minnesota Fall Delegate Conference

Time: October 26, 1980, beginning at 3:00 p.m.

Place: Grace Lutheran Church, Sleepy Eye, Minnesota

Agenda:

- 1) History of the Church of the Lutheran Confession—G. Sydow;
- 2) The Implications of "Not Forsaking the Assembling of Ourselves Together"—M. Thom;
- 3) Coordinating Council Reports.

*Benno Sydow, Secretary*

### South and East Area Pastoral Conference

Place: Bethel Lutheran Church, Spring, Texas.

Time: November 11-13, 1980, beginning on Nov. 11 at 1:00 p.m.

Agenda:

Old Testament Isagogical-Exegetical Study of Malachi 1:2-5—V. Fossum;

Malicious Desertion & 1 Cor. 7:15—E. Rutz;

The Theology of Marxism-Leninism—F. Archer;

The Biblical Meaning of "Remnant"—yet to be announced;

A Period of Church History—A. Gullerud;

The Scope and Direction of Old Testament Prophecy—Is It Always and Only Messianic?—S. Kurtzahn.

Chaplain: Paul F. Nolting.

—Vance Fossum, Secretary

### New Addresses

Miss Teresa Karnitz and Miss Lois Meyer  
871 S. Main St., Lot #9  
Fond du Lac, WI 54935

### Minnesota Pastoral Conference

The Minnesota Pastoral Conference will meet at Bethel Lutheran Church in Morris, Minnesota, on November 10-11, 1980. The opening session will begin at 10:00 a.m.

On the agenda:

- 1) The Teaching of Conversion by Modern-day Evangelists in the Light of Scripture (for Bible Class study)—C. Thurow;
- 2) The Practical Importance of the Background and Contents of the Smalcald Articles for the Church of Our Day—H. C. Duehlmeier;
- 3) Seeking to Reclaim the Straying and Indifferent in Our Congregational Families, Especially in the Light of Heb. 10:24 and Luke 15:3-7—G. Oster;
- 4) Exegesis of Second Peter—K. Olmanson;
- 5) Can Scriptural Objections Be Raised Against the Position that Consent Constitutes Marriage?—M. Eibs;
- 6) The Need to Teach Our Congregations to Have Greater Respect for the Authority of Scripture in Doctrine and Life.—G. Sydow.

*Mark Weis, Secretary*

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1040 11TH ST  
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#### Ordination

As authorized by President E. Albrecht, I ordained and installed Paul D. Nolting as pastor of Peace Lutheran Church, Mission, South Dakota, and St. Paul's Lutheran Church, White River, South Dakota, on August 17, 1980. Pastor Harvey H. Callies assisted in the service.

—David P. Baker

#### Installation

Mr. Daniel Barthels was installed as teacher of the lower grades of Faith Lutheran School, Markesan, Wisconsin, on August 24, 1980.

—Egbert Albrecht

#### Installations

Authorized by President E. Albrecht, I installed Miss Teresa Karnitz and Miss Lois Meyer as teachers in Luther Memorial Christian Day School at Fond du Lac, Wisconsin, on August 17, 1980.

—John Johannes

#### Services in the Fox Valley

Bethlehem Lutheran Church of Neenah is now holding services every Sunday at 1:00 p.m. (Sunday School at 12:15) in the conference room of the Q & A Inn Motel, Holly Rd., Town of Menasha, along Highway 41 just west of Menasha, WI. Information concerning people moving into the area should be sent to the vacancy pastor, Pastor J. Johannes, 412 E. Pioneer Rd., Fond du Lac, WI 54935.

—John Johannes